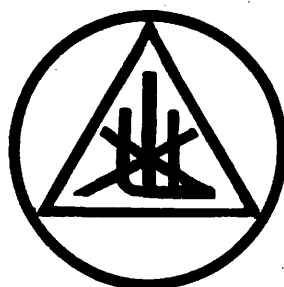


the Beacon



September 1960

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THE LIGHT OF DAY

THE period of September-October covered by this issue of *The Beacon* is astrologically influenced by the qualities of the signs Libra and Scorpio.

The influence of Libra provides humanity with the opportunity to achieve, in consciousness, a more enlightened attitude of mind in the endeavour to balance those extreme forces which, in conflict, prevent the establishment of an harmonious relationship. Libra is 'the light that moves to rest' after violent oscillation has, through right choice, become balanced and stabilized at a central point — 'I choose the way that leads between the two great lines of force'.

Immediately choice has been made, the hard-won position of balance is assailed by trial and testing, to plumb its strength and confirm its stability. So, in Scorpio, the three-fold life/soul/form is challenged in battle, and as the warrior 'emerges triumphant' the light of form, the light of soul and the light of life are released to meet, blend and rise as the 'the light of day'.

This is a familiar process to all those whose 'face is turned towards the light'. The willing acceptance of the forcing process, characteristic of discipleship training for world service, faces us time after time with points of crisis, tension and emergence. It is said that crisis involves the Hierarchy in a need for choice, and humanity in the need for right discrimination. Discrimination, like prejudice, can be for or against; and only as we learn to eliminate from our consciousness an 'anti' attitude of mind, can the results of our choice, or discrimination, produce creative results of positive activity in a planned direction. Any action undertaken in an effort to offset or nullify is, by its nature, destined

to bear the stamp of expediency, improvisation, negativity, and, often, attack.

The 'light of day' released in Scorpio dissolves the darkness without effort, because the energy of its positive radiation has a task to accomplish within the consciousness of humanity in which there is no room, no need, and no usefulness for the condition superseded by the dawning, rising light.

Wise Handling of Energy

We have been reminded frequently by a teacher of humanity not to despair in the darkness but to invoke the light; not to condemn and to fight the evil we recognize but to substitute the good. It all boils down, for the occultist, to a wise handling of energy. If we are bitter and resistant and reactionary to conditions or influences we personally dislike, or which we consider dangerous to human progress, we dull the positive contribution of our creative co-operation with those forces already stimulating the needed changes. We render ourselves more or less impotent in action, because our energies are wasted and dissipated in counter-action. So much time is wasted on non-essentials; so much energy is dissipated in the futility of side-tracking action, which could be usefully employed, as the Hierarchy works, in service to the Christ.

In these days of increased activity within the Hierarchy in preparation for the re-appearance of the Christ, disciples everywhere are urged to balance their own personality fluctuations and conflicts; to discriminate wisely; to emerge through the inevitable process of crisis and tension into a skilful use of time and wielding of energy in positive endeavour; to release the 'light of

day' into the sphere of their influence and service.

The work of preparation for the Christ is entering a new phase. In fifteen short years we enter the final quarter of the twentieth century. The actual coming of the Christ, still indeterminate as to timing, will be decisively influenced during the next fifteen years by the effect of the preparatory work undertaken by disciples working within humanity.

Taking into our consciousness, for our use, the quality and influence of the twelve Zodiacal signs as they succeed one another,

we maintain a subjective rhythm aligned with the planetary cycles, which can assist our co-operation with the working out of planetary purpose and plan, now focused on the immediate task of preparing the way for the Christ. It is our responsibility to help create, magnetically enough, the 'path of light for the feet of the Christ', a path composed of twelve qualities, or gradations, of light energy. Our work is adequate to the task only when the light of our own redeemed substance is permanently beamed into the golden weaving of this radiant structure.

In Beauty I walk . . .

In beauty I walk

With beauty before me may I walk

With beauty behind me may I walk

My voice restore for me

Make beautiful my voice

Make it flow in gladness

Like the warbling birds who sing in gladness.

May the children of Earth be restored in beauty.

Before me beautiful

Behind me beautiful

Over me beautiful

Under me beautiful

All around me beautiful

Everlasting and Peaceful.

NAVAHO CHANT

The Three

Karmic Diseases of Mankind

by A. J. Rydholm

Most of our health troubles spring from distortions of the emotional vehicle; and disease is in effect the consequent cleansing process. To 'know thyself' is vital for pressing ahead with the mental evolution which will gradually dispel astral obscurations; the more so since Mother Nature herself is cleaning house on a grand scale.

THREE major scourges to which man is prone have their roots in long past ages. Susceptibility to them is primarily due to unbalanced or faultily accomplished shifts in focus or evolutionary emphasis, such as take place when man periodically reaches into higher territory for the successive unfolding of his major parts, vehicles or bodies.

We have now negotiated, in varying degrees, three of the major shifts. These are: (1) The shift of evolutionary emphasis from the physical to the etheric counterpart of the physical. This took place during Lemurian times when the physical-etheric body of man was being perfected. The disease associated with it is what is referred to as the social diseases. (2) The shift from the physical-etheric to the emotional or astral expression of man in Atlantean times. This engendered the basis for cancer. (3) The shift from the emotional to the mental during the present Aryan period. This produces the tendency to tuberculosis.

As evolutionary procedure is from below upward we note here an interesting sequence in correspondences on a rising curve. The purely physical-etheric life of the Lemurian was centred in the sacral, pro-creative region, engendering and storing up sensitivity to social disease under unbalanced conditions. The emotionally focused Atlantean, additionally centred in the solar plexus area, involving the functional organs below the diaphragm, became sensitive to the possibility of the unbridled and wild multiplication of cell structures (cancer). The Aryan with his higher focus, tending mind-ward, became subject to respiratory disturbances

implicating the lungs and nearer to the throat centre of intelligence and creativity.

The shifts are brought about by the intensification of suitable energy stimulations emanating from higher quarters of planetary life. As the sun sheds its rays indiscriminately on both good and bad, in similar fashion the stimulations touch and vitalize all parts of the man. The result is that the unevolved or un-well is activated along with the evolved and well. Depending on the achieved orientation, integration and balance in the complex interplay of forces in and between all parts, reactions are brought about in the human vehicles, functioning and ready to function. The relationships of the myriads of cells to one another in the bodily, the emotional and the mental life of the man — in harmony or in disharmony — produce many and varied results, some of a free-flowing essentially healthy nature, others striking obstructions and causing, therefore, the damming up of energy currents in one area or another. The consequence of the latter occurrences is undue tension and congestion which must wait, sometimes many ages (as in the case of the three scourges under consideration), for dissolution, release or neutralization. Meanwhile these congested, tension-laden deposits form the unhealthy residue in nature's universal store house of raw materials, the vital etheric realm.

Energy stimulations awaken latent cells in the body or bodies. These begin to function well or not so well according to how the man re-directs and distributes the energies received. His state of health depends on in

what part of his constitution, and to what degree, he habitually concentrates them, and from where they are thenceforth sent out to mould his daily life on earth. With the great majority of people today the area of concentration and intensity is still in the turbulent and unreliable emotional or astral body. Consequently personality impulses and behaviour are conditioned by and directed largely from the man's self-centredly wish-filled emotional level of his total being. Emotions, either uncontrolled and over-intense, or unduly inhibited and repressed, interfere with nature's normal operations. The still relatively small mental involvement in the process of expressing the personality is its employment for the purpose of figuring out ways and means to satisfy the personal desires and emotions. Yet energy always follows thought. And thought on emotional lines (as is prevalent) directs an over-supply of energy to the solar plexus centre. When retained there, and not transmuted to creative use, cells and atoms are attracted to the centre in abnormal number, bringing about the growth of tumours or cancer in the area controlled by the centre; or in another area where the corresponding centre is thusly subjected.

At the termination of each of man's incarnations the cells return to the planetary reservoirs to which they essentially belong, and from which they were temporarily borrowed, so to speak, for manifestation in specific incarnated entities. They return to their reservoirs in changed condition, many of them somewhat improved from the evolutionary standpoint. They may have become more refined by the transmutations undergone during the life process in incarnation. They are, therefore, somewhat nearer to and ready to evolve their next higher potentialities when once more they become fellow-members in a newly born entity. Their higher contribution reflects in the whole of which they are part. The whole has better material with which to respond to stimulations in its higher and inclusive consciousness. All energies, often by tortuous descent and meeting much friction, work their way down to the billions of atoms which, by the collective light kindled in them

by the energies — dull or bright — form the basis and determine the capacity, the quality and the limits of the man's over-all consciousness at any given point in his evolution. After all, a machine is only as efficient as its parts.

The mutual interplay between the parts and the whole achieves a two-fold result. It evolves the larger inclusive consciousness of the entity while the entity uses and is served by the cells. At the same time it raises the quality and the consciousness, in smaller measure, of the cells as such. This shows clearly that life units, especially the more complex ones (such as man) are channels or instruments for the brotherly evolution of their fellows, even though these be lowly cells and atoms. This makes clear what is meant when humanity is referred to as a 'creative hierarchy'. It is as yet a purely automatic performance controlled by natural laws. Eventually man is to become consciously creative in his service to the lower kingdoms. 'The brotherhood of man', now being widely espoused, will eventually yield to the truer concept of the 'brotherhood of all life units in all the kingdoms on Earth' which, in their totality, constitute the body of the Planetary Logos.

Two Labels

It may be said that all cells and atoms, having once been used in composite structures of life, and having returned to the universal reservoirs belonging to our planet (material, etheric, astral, mental) which serve and feed all creatures up to and including the human kingdom, bear two labels. One is the label of the particular soul which has used them in its projected vehicles. The other label determines their rates of vibration and their qualities; in other words, their point in evolution or involution, to be drawn on and used in a later cycle. If they are well, all souls may draw according to need. If not well, they may return to the soul responsible for their un-well condition. All of them are the laid-up deposits in nature and are immersed (as if in brine) in the over-all and all-permeating planetary etheric envelope which is, along with its other functions, the book of record for all that goes on in the

evolution of all the kingdoms. In nature's great etheric ledger of debits and credits all cells and atoms belonging to our planet are posted neatly and scientifically in their proper categories.

When re-incarnating, the permanent atoms (one in each of the bodies) which the soul withdraws into its causal body at the end of each incarnation, magnetically attract to themselves those atomic units which are suitable and needed for the building of their new structures. The permanent atoms contain and transfer the record of the man's growth, the memory of his achievements and the fruits of his experience generally. On the basis of these the soul builds its new personality which is, then, ideally designed to carry on the battle of evolution in the individual from the level where he left off in the previous cycle or incarnation. However, those unit deposits which remained congested and which have not yet been cleared, nevertheless carry the individual's label. They remain his until he pricks these inflamed or inflated balloons through his own effort and growth, thereby integrating them into the whole, giving them their chance to function smoothly and wholesomely in the whole man. Man, then, may be seen as the major evolutionary forge on this planet in which the transmigrations toward higher orientation of the lesser forms of life take place. As the man succeeds these will become healthy units and, by that much, nature's total etheric realm becomes a better place for all creatures to live in. The balloons may, however, remain inflamed though encrusted (for want of a better word) for many ages as in the case of the three karmic disease-inducing deposits. During some later incarnation a propitious moment may be reached when it serves the general growth of the individual to relieve the carried over congestion and open a closed channel. This is often then accompanied by the manifestation of disease in the body. Aside from its decided discomforts disease is in effect a cleansing process. So, we have here the balancing of causes and their effects widely separated which is usually called karma. For reasons not wholly and directly connected

with the original cause (the shift of focus), though dormant susceptibility may be there, the disease may balance out a debt later incurred and having its base or secondary cause in the emotional nature of the man. The emotional is the area where most of our health troubles spring from at this time. And the cleansing is occurring on a large scale throughout the world today. Our emotional or astral body has reached such a state of glamour, distortion, confusion and top-heaviness which must be cleared up and lightened to an appreciable degree if we are to enter the new age with healthier bodies, with healthier emotions and with a healthier mental structure, thereby becoming more suitably prepared to respond profitably to the new age's beneficial influences.

Energy and Matter

Objectivity has been described as being caused by disturbances arising in the path of the flow of energies. While it may make for easier comprehension in materially-minded mankind to consider cell and energy as separate elements or factors in nature, scientists today have arrived at the knowledge that energy and matter are one, in different states of manifestation. This being so, specks of matter and cells are the nodal points at which energies meet, interlace and cross, producing thereby the illusion of degrees of solidity. As they meet they may cross swords or the amenities, creating either knots of congestion or friendly intercourse; at the same time becoming mutually impressed with one another's stamp and qualities, aiming to blend and to align their vibrations; thereby tending endlessly toward greater co-operation, inclusiveness, group expansion, and ultimate universality; this being evolution in action.

What we call creation may then be visualized as the product of friction between force currents, these having reached their extreme degree in manifestation on our material visible plane, completing thereby the downward arc of the great wheel of life (involution or 'fall' into density). Disturbances on this plane are so great that what may be called forward motion or space motion has practically come to a halt and

has crystallized. This is especially evident to us in the first kingdom of nature. Rotary atomic motion around the minuscule points of light, of course, never ceases as that is the basic expression of the life principle in all units in all the universe. Yet it is also the basis of the separateness in nature which, however, through the evolutionary process and the developing consciousness (seeded in the atoms), strives to return to unity once more; enriched, however, by the values distilled from experience through all lower forms of life. Experience has made possible the raising of consciousness to self-consciousness on the human level. For self-consciousness to evolve fully it passed through the phases of extreme self-centredness, selfishness and the inevitable excesses in that direction with all their attendant ill effects due to the mistakes, misconceptions and the distortions of spiritual truths which plague us today, yet which cause us to grow.

When ills and evil are viewed from short range the picture may look black. When they are understood as (temporary) swings to extremes of the evolutionary pendulum of an age which was primarily intended to evolve a specific quality in man to its ultimate expression, right constructive mental perspective brightens understanding and encourages endeavour. This is what we are meant to see.

As an example, under the sixth ray influence which dominated the Piscean period, love (of the devotional-emotional-mystical kind) had its work-out. It received its send-off into mankind's awareness through Christ nearly 2,000 years ago. The type and aspect of love we were evolutionarily ready to express found its outlet into external life on Earth through the medium of our astral nature where super-imposed personal desire diverted it largely to selfish or self-centred ends.

The By-Product

The wide swing in man's feeling and desire nature down the ages gradually built up mankind's and the planet's monstrously befogged astral atmosphere. So, this astral body (in its lower and middle ranges where the greater part of humanity is still focalized)

which today is giving us so much trouble, is essentially the by-product of man's concentration on self and has reached the point of over-powering domination over the rest of man. It is outliving its usefulness and will eventually fall away altogether. Yet it has stimulated in man the urge and the need to 'know thyself'.

Man is coming to see better that, to understand life, man and universe, he can best achieve this by knowing himself first. His conviction grows that he is, in effect, a lower correspondence in structure and modified composition of the universe itself, partly awakened. By knowing himself he will gradually come to know the greater. By knowing the greater he will know where he fits into the greater. In the process of this, his mental evolution, he will gradually dispel the astral obscurations.

Self-centredness leads to self-evaluation as discrimination develops, mostly still as a result of adversity. Self-evaluation, having started with investigation of man's outer periphery, the physical sheath, is driving his contemplation inward where he is now greatly concerned with the deeper emotional and mental layers of his nature. He is presently going around in circles in this three-fold lower capsule of his being in search of answers, yet is flirting with the subjective part of his constitution which he suspects is there, and has been there all the time. When, in his consciousness, he finally breaks through the encrustation surrounding his lower nature he will emerge into a field for understanding and practising life processes undreamed of at present. This will inevitably change his entire motivational structure and will, consequently, produce a better humanity and a better life on Earth.

Objectivity may also be described as the evidence of and the processing in the working out of imperfections in creation. Whatever is manifest, is manifest because of its inherent element of imperfection as viewed from the divine standpoint, successively raised. By recognizing this fact we can speed the transfer of the energies by which we exist, to the higher mental levels of our

constitution, straighten out knotted nodal points, and focus our awareness on the soul level of planetary life.

Clashing Energies

This is a propitious moment in time when it serves human growth to prick many of the congested units or nodal points of clashing energies floating in and obscuring our etheric and astral atmosphere. They seek to burst and normalize themselves through exteriorization in many areas of human activity and in human relations, thereby affecting, in one way or another, individuals, nations, races and mankind as a whole. They manifest or 'work out' on the world scene through man's and society's outer material nature, not only in bodily disease (individual or epidemic in character), but also in psyche-disturbing emotional conflicts between individuals, groups and nations which have resulted in wars, in ideologies violently competing and pitted against one another; and in economic mal-adjustments the world over, evidenced by material abundance and starvation existing side by side due to economic systems which are individually, sectionally and nationally self-centred and separative. They manifest in crime and delinquency and in the many other unpleasant ways we are so familiar with today, including fears, tensions and irritations of all kinds. All these disturbing manifestations, overlaid with much that is still evil in human relations and finding expression in man—physiologically and psychologically—are the purging of the unhealthy subconscious astral and etheric deposits in the over-all human organism, much of them of long standing.

Mankind at this time is in a state of expectancy of the worst due to the memory of the frightful events of the past few generations and our present potentially enormously destructive scientific achievements; also due to the propagandistic tendency (made easy by our modern means of communication) to stress evil and crime and hate, tending by the very stressing of these factors to increase them. Almost completely excluded from general recognition is the good that has germinated in the hearts and minds of men more quietly and is aching

to assert itself. There is also more good karma extant than bad karma in humanity. Still, complaining and the pin-pointing of blame in the face of plenty and of a remarkable general well-being has become a widespread emotional habit the further west we look and listen. The much that we have is taken for granted. 'Why can't or shouldn't we have more and better of the "good things"?' We deserve them.' By what standard deserts are measured does not appear to be worth considering.

However, the emphasis that is laid on all that is bad is a world-wide psychological trend. Trends fatigue and sooner or later yield to other trends which sweep the minds of men with a new orientation. History, past and present, records many trends and waves of feeling and thinking which condition the mass mind. We have trends created by enlightened rulers, and by bad or inefficient ones, in one nation or another, or on a world-wide scale; the present trend in the direction of world-wide or universal consideration being an important major trend in itself.

New Trends

There are present indications of a trend away from the extreme socialism of Marx toward more conservative concepts. This is quite evident in England today. The one-pointed labour 'bossism' in the U.S.A., after its long and certainly generally beneficial upward trend, has lost some of its popular support. At the other end of the economic scale a fair degree of altruism has been mellowing the hardness and oftentimes ruthlessness of the management of the 19th century type. Evolution works toward a meeting of the extremes, without, however, destroying the good that has grown in them. Ambitions and aspirations have to be periodically revised, and a new trend gets under way. A similar political change has taken place in Australia, and De Gaulle is establishing a new national complexion in France. Even Russia has undergone some potentially significant changes since the days of Stalin. India is trying to steer a middle course between the dynamic ruggedly individualistic capitalist conception of

western society and a milder, non-extremist, controlled socialism overlaid with certain spiritual values.

We find trends in art, music and literature, in linguistic expression, in fashions, in architecture and in the styles of material things. We have them expressed in a general sense of self-satisfaction among investors during a prolonged upward move of securities and other values, followed, almost over-night, by a psychology of gloom when the markets turn down drastically. The growing interest in metaphysics is a trend away from dogma and orthodoxy.

All have-not nations and races are groping toward an economic and social system which can provide first the basic needs for existence, then a little extra. The rich nations are caught in the vice of tradition and the unwillingness to sacrifice while, at the same time, giving lip-service to the need for sharing. Lip-service, however, once started, slowly and gradually tends to practical action. The word, backed by thought, sends energy in the direction of thought. As it accumulates and grows it eventually materializes. Thusly was the universe created. Thusly do men unknowingly exercise the same creative potential on the earth level. The added ingredient needed to copy God's way is right direction of thought qualified by the heart and fortified by will.

Morally and ethically millions (including many in high places in the affairs of men) feel this ingredient germinating inside their conscience. But habit, tradition, long established institutional procedures are still very strong and thwarting. Yet competition between West and East to aid and develop the poorer, less advanced countries and racial groups is under way. When competition, conditioned by selfish political ambition (still the greatest stumbling block in today's world) yields to co-operation, men will improve and breathe easier. Unfortunately for most of us the time element involved in evolutionary processes is very slow. We tend to view developments from short range, seeing, perhaps, mostly lack of development or downhill sliding of externals. Nature has

more time on her hands than we feel we have as 'personalities'.

An Encouraging Statement

So, the mass mind is a sensitive and malleable instrument. Though much crystallized and closed to the point of fanaticism at the end of the Piscean cycle, it is, nevertheless, swayed by sufficiently powerful thoughtforms of human and higher creation. Of greatest importance and potency are those of a planetary nature and extension, brought down and externalized through enlightened minds. Thoughtforms can, of course, influence men both to right or left, depending on their complexion. Yet, one of the most encouraging statements we have from the fifth kingdom is that the Hierarchy had not expected mankind to be ready for the revelations of the Ancient Wisdom (as so far given) for several more centuries and their acceptance and absorption on the present scale. Humanity has evolved at a more rapid rate than was thought likely some one hundred years ago. Evolution looked on with favour by the Hierarchy is healthy evolution.

Mankind being ahead of schedule meant that the whole Plan was revised and speeded up, creating added burdens for the Masters, disciples and world servers. Adjustments entail additional tension and intensity but humanity is deemed capable of taking intensified growth and winning through. The uncertainties due to man's gift of a relatively free will, free action and his subtle, varied and quite unpredictable responses, presently obscure and confuse the outer world picture during the major transition we are in and the accelerated forward tempo.

Those who see only the outer effects of nature's inscrutable processes, are discouraged and disgusted with the apparent moral and ethical decline (which is real) accompanying the present national and international blundering. Therefore they are inclined to look for the collapse of civilization as almost inevitable. While complacency should not attend the more optimistic outlook, a truer perspective gradually emerging out of confusion and ignorance should be

cultivated as the gloomy view only intensifies nature's purging operations which we dare not let get out of hand. It is imperative for us to recognize, individually and collectively, what is going on and to begin using higher levels of mind to divert evil to good, to direct the blindly raging emotions into channels of better understanding and control. By seeing events in truer perspective, we can gradually bring life on Earth into saner focus.

In other words: Mother Nature is cleaning house on a grand scale and in grand global sweeps, throwing off the debris of many ages of glamour, misconceived and selfish living, in preparation for the receiving of the new guests and boarders who are knocking on the front door. These boarders are the Aquarian seventh ray influences whom it would serve us well to treat with respect, with open minds and hearts, for they bring with them a new orientation, the breath and aroma of a diviner, co-ordinating, rhythmic, more inclusive and universal order of life on Earth. The advance breezes may be felt now if we care to recognize them and to detach ourselves from our habitual preconceptions and benighting wishfulnesses; if we train our mental sights on the enlightening promises the future potentially holds instead of attempting to interpret new ideas on the basis of old standards and fit them into the outworn patterns of an age which is rapidly coming to a close. It has been an age when the capacity for clinging to specific objects, persons or ideals was evolved. This awakened capacity will never be lost to mankind but it is now to be transmuted to higher levels of application; more expansive, more inclusive of units other than the self and its personalized interests and concerns, in recognition of the fundamental one-ness of the greater life of which we are part. This is to be brought about by channelling the second ray over the seventh ray of rhythm and order on Earth during the coming period. The same Avatar (Christ) who influenced so greatly the Piscean Age, will guide mankind during the Aquarian period. What he prepared during the first period is intended to find culmination in life's relationships on Earth during the second period.

Three Stages

We are told that three stages of extra-human endeavour and planning will aid mankind's transition to a better life and a more spiritually oriented civilization. First, a greater number of initiates and disciples have been and are now incarnating into the human family. According to their ray types these will become active in all fields of human endeavour. Their more advanced vision and greater divine understanding will fill the spiritual vacuum existing in high and influential places. A goodly measure of 'qualified' first ray energy will unquestionably underlie their efforts and work as they mature and swell the ranks of the world servers. Recognition of this will dawn in many open minds and hearts, one way or another, as evidences multiply. This will engender a sense that the hopes of men can be realized, and eventual enthusiasm for co-operation with the forces of light will grow in many places. The whole pattern of impulsions from high mental and soul levels — through which the Hierarchy works — is good and constructive and astrologically confirmed. When the ground is sufficiently prepared and humanity's vibrations sufficiently raised, the externalization of the Hierarchy on the physical plane will take place. The Masters of the Wisdom will once more walk among men, guide and govern humanity. The third stage will be the re-appearance of Christ.

Having begun this article with the three subversive scourges of mankind, let us wind up by saying that these three nasty little black sheep in the human family will be liquidated and purged from the human organism in proportion as the alignment of the lower man with the purifying higher man succeeds. Neither will most of the other now known diseases any longer plague mankind. Essentially this means that our troublous emotional astral body will have come under higher mental (soul) control. This is the necessary condition, simply stated yet entailing the exercise of much difficult self-discipline and the expanding and universalizing of consciousness, which will make possible the establishment of the Kingdom of God on Earth.

*A talk given in
London, in June, 1960.*

The Radius and Us

by Kenneth Marsden

Let the Point within the Circle extend to the Periphery

WHEN we utter this phrase to ourselves — 'Let the point within the circle extend to the periphery', no doubt we each, in some form or another, in imagination, project a visual symbol to assist our realization of its significance. Perhaps we see a plane figure consisting of a circumference, with a point at the centre, and with a radius vector connecting and relating the two. This term 'radius vector', used here to describe the line-extension of relationship is an astronomical one, and its definition is peculiarly apposite for us in this context — 'A line drawn from a central body (the focus) to a planet in any position in its orbit'. On the other hand, the symbol we visualize may be of a three or multi-dimensional nature — a living sphere having a peripheral skin or containing ring-pass-not, and with a central focal point, dispersed out from which will be the rays of creation which represent the emanation of those particular energies which sustain and in-form every entity or 'thing' manifesting upon the various strata within the sphere. Just how we see our visual-aid configuration does not matter a great deal because it will be, after all, only a form, a means to an end, but what does seem to be of great importance to us, is how we shape up our attitude towards the radius component of the symbol. Therefore the subject of this discussion might be broadly summed up simply as — 'The Radius and Us'.

Three Principal Ways

There are three principal ways in which we can conceive of the line of relationship which connects the point at the centre to the periphery. First, it can be held in mind simply as a line in a diagram, or a theoretical abstraction, isolated from the pattern of our action in the three worlds.

In this case, though it might serve a useful instructive purpose for a time, unless we can eventually relate it in some tangible way to our living, then the symbology which can prove to be such a useful working tool becomes merely a sort of surrealist doodling — one might say, the occultists' equivalent of drawing fruit on blotting paper. Secondly, we can look upon the radius relation as that which is present in a functional way only in other lives. We may be sure for instance that it will be in existence, and operating in the case of those individuals or groups whom we believe are members of the New Group of World Servers. But in this respect, maybe we feel too humble to presume that the link can possibly be present in ourselves. This brings us to the obvious third manner in which we can discern the nature of this relationship. That is that we are each a line of light, a responsible ray of creation, an intended free power and pure working. This implies that our being can only be effective in doing — in constructional labour, creative achievement, and deliberately chosen deployment of the resources which our awareness of essence has conferred upon us as a responsible charge.

Symbols of the type we are considering can be of vast and effective use when they are reiterated as a constant beat in the mind. Then the form constructed in mentation and etheric substance acts like an antenna or aerial, to strike resonance with and induct those very powers which we are seeking to convey to the community. But these configurations cannot be worked in abstract. Every cross, every symbol, has to be mounted. Only then can we evidence in the pattern of our outward living, something of the archetypal design which the symbol is intended to convey, hold and fix for us in

our place. Symbolic mandalas are working tools, but any craftsman will tell us that a tool is only being used properly when it has become like an actual part of us — an extension for constructional purposes, of our natural constitution and equipment.

Three Forces

We are told that three forces or energies enter into the composition of any entity, 'thing' or situation, and these have been termed positive, negative and neutralising forces. As we are presently involved in a second aspect system, the neutralizing factor is of special importance for us. To neutralize, means to act creatively, work, and consciously relate the other two aspects concerned. All electrical appliances illustrate this principle, the commonest being the electric light, where the positive and negative forces produce light when brought together. Then in the electric motor, pure electrical energy — which of itself, though very powerful, cannot be generally employed for constructional purposes — is transformed into a useful rotary mechanical motion, by means of a machine, which is the all important intermediary relating agency. Machines, appliances and tools of this type are designed and put into operation by man, to work and to accomplish. Without the intermediary agency of consciousness and the working tools which sensitive intelligence can devise and deploy, the point at the centre will ever remain isolated, or as the old English folk-song puts it — 'One is one and all alone and ever more shall be so'.

Whilst all constructional work requires sustained application of the three rays of aspect, because of particular time-place circumstances, a right balance between them need not imply equal emphasis. In fact, as is suggested, it seems evident that at this onset of the Aquarian Age, the best possibilities will only be achieved if there is considerable stress laid upon the second aspect factor of relationship — conscious participation and creative deployment of our resources, where we are and as we are. That is, the linking of life and form.

In other words, work or labour should be the outcome of the tension of relating the point at the centre to the periphery. Some indication of this need for special emphasis upon creative work is to be found in the book *A Treatise on Cosmic Fire*. This is said to deal to some extent with Agni Yoga of Synthesis and self-sacrifice for the Plan. In the preface papers to this book is given a broad outline of the contents, which are divided into three sections, each one dealing with an aspect of the will. One would expect that these three aspects would receive something like equal treatment, but this is not so. The third aspect is covered in 182 pages, the first aspect dealt with in 38 pages, whilst the second aspect is accorded 1,000 pages. It is not here that the writers of *Cosmic Fire* found it difficult to deal with the first and third aspects of will, but stress has evidently been deliberately laid upon that factor which is of such tremendous importance now — that is, the need for conscious participation and deliberate, relating creative effort on our part. The extension of energy from the centre to the periphery has often been symbolized by the spear, the arrow, the flash of lightning or the pillar. Awareness of this point-to-point link of strength, wisdom and beauty is said to be straight-knowledge, and action based upon such a supreme directive is said to be goal-fitted. The pillar symbol employed so much in speculative masonry implies a floor to ceiling extension of a functional nature, but in the context of the theme of this talk, merely piling up correspondences about pillars — Doric is 1st ray, Ionic is 2nd ray, Corinthian is 3rd ray — and so on, is of little use. In this regard there are only two types of pillar that we need consider. There are the pillars which stand and thus serve in the Temple, and there are the 'cater-pillars' — they just crawl in and out. A little discipleship when convenient! We need then to ask ourselves — 'What sort of a pillar am I?'

In the book *Leaves of Moyra's Garden* we find this story—

'The Star of Allahabad pointed out the way. And so we visited Sarnath and Gaya. Everywhere we found the desecration of religion. On the way back, under the full moon, occurred the memorable saying of the Christ.

'During the night-march the guide lost his way. After some seeking, I found Christ seated upon a sand mound looking at the sands flooded by moonlight. I said to Him. "We have lost the way. We must await the indication of the stars." "Rossul Morya, what is a way to Us, when the whole world is awaiting Us?" Then, taking His bamboo staff, He traced a square around the impression of His foot, saying, "Verily, I say by human feet".

And, making the impression of His palm. He surrounded it also with a square. "Verily, by human hands."

'Between the squares He drew the semblance of a pillar surmounted by an arc. He said: "O how AUM shall penetrate into the human consciousness! Here I have drawn a pistil and above it an arc, and have set the foundation in four directions. When by human feet and human hands the Temple will be built wherein will blossom the pistil laid by Me, then let the Builders pass by My Way. Why should We await the way, when it is before us?"

'Then, rising, he effaced with His cane all that He had drawn. "When the Name of the Temple will be pronounced, then shall the inscription emerge. In remembrance of My constellation, the square and nine stars shall glow over the Temple. The sign of the foot and the hand shall be inscribed above the Cornerstone." Thus He Himself spoke on the eve of the new moon.

'And the heat of the desert was great.'

Logos and Community

The word 'Yoga' is derived from the Sanskrit 'yuja' which means 'to link or join together'. In Agni Yoga we have shifted our sights further than just a concern with the personal implications of union, and are seeking to stabilize ourselves as a conscious part of the link between the point at the centre, and the periphery — between Logos and community. Each component member of the New Group of World Servers, as a connector between infinity and heart, is thus an exponent of the new yoga of the Aquarian Age — the Yoga of Synthesis.

In this work, it has been said that there are three types of work. These have been described as work upon oneself, work for others in the work, and work for the work itself. Let us consider these for a few moments.

Once we have become tired of the mere sensory routine of 'one damned thing after

another' in the pattern of our daily lives, work upon oneself is never very difficult to project, because at this point in our growth, we urgently sense the need to be trained and capable and to have real insight into the meaning and purpose of existence. Very many of those who seek entrance into esoteric schools are 'second-adolescents' of this type, for whom the search for a group or individual guru is an inevitable next step. Sooner or later we find out a way of approach which speaks to our condition or psychophysical constitution, and from that time, the process of alignment with the soul, and personality integration, may be said to be progressively under way. So intent however can we become upon the task of self-realization, or work upon ourselves, that we tend to form a barrier or cleavage in our awareness, to the need for service which every true esoteric school stresses, not just because it is a 'good thing', but for the simple reason that apart from the necessity of a preliminary orientation, the work of the great service is the way which alone leads to the fulfilment of our planetary task as agents of the fourth creative Hierarchy.

'Quietism' is a psychotechnical term applied to a particular aberration which can arise in mysticism, and as a classical example of this attitude, the Spaniard Molinos is usually cited — he said that the spiritual life should be characterized by 'silence of the heart, of the mind, and of the will'. Today, most of us are aware that the form of self-stultification which such an attitude implies is no longer valid, but perhaps we do not realize sufficiently that the problem of Quietism can arise in an insidious and subtle form upon a higher turn of the spiral of growth, that is, upon the occult path. There was the mystical poet who expressed his Quietism in the words —

'My Soul is like a fenced tower.
And holds a secret room:
I hide me in it many an hour
Amid its dim perfume.'

Though we may be able to discern the escapist falsity of this sort of attitude, upon

our slightly higher step, engrossed with work upon ourselves, maybe we are trying to shape up the pattern of our living as esotericists to be rather like those old paintings of St. Jerome in his study, surrounded by books and symbols. In the sanctum, we can form a convenient cleavage between living, and our musings based upon the fascinating algebra of the occult, without actually engaging much in the application of those formulas and principles which we are forever considering, believing the while that this is the way of discipleship. In other words, the transition from hypothetical service to real, tangible labour for the Plan, in the three worlds, is seldom so easy and straightforward as is often supposed. Our sanctums must be transformed into workshops.

Know Thyself

Inscribed in the Temple of Delphi were the words — 'Know thyself', but referring to this axiom in application to new age principles, the first ray writer Carlyle has spoken of — 'the folly of that impossible precept, "Know thyself"; till it be translated into this partially possible one, "Know what thou canst work at".' It might also be mentioned here that the book *Infinity* is particularly concerned with an exposition of teaching about the first aspect of the Spiritual Triad which, from our point of view might be reckoned as the 'point at the centre'. In this book it is stated that — 'The inception is always accompanied by engenderings of that life impulse which moves the hand of a creator, or by the rush of the wind that bears the seed of life which, on finding fitting soil can evince the sprout of creativeness'. The other two types of possible work therefore need to assume a position of ever increasing importance in our attention.

Work for others in the work implies a forthcoming willingness to affiliate deliberately with certain existing groups, choosing those which we believe may offer a tangible starting point for creative endeavour. In this field of operations, often the mistake is made of trying to conform to what we think is an essential standard deportment for the esotericist, but we should bear in mind the

need to adjust our method of impact, so that it might relate to the evolutionary condition of those whom we are seeking to work with constructively. One cannot put the load of a camel upon a donkey. Each individual and group has, as we know, an imminent next step in growth, and great skill can be, and needs to be exercised in striving to assist in securing this. We have to deploy ourselves up and down the graded scale of lives — 'wise as serpents, and harmless as doves'. One of our motivational research experts has said that — 'The difference between a top-flight creative man and the hack, is the ability to express powerful meanings indirectly'.

Work for the work itself involves a relatively direct and pure form of creativity in which, even if only in a very small way, an archetypal design is contacted and precipitated through to outer, objective form by the conscious employment of the personality instrument. But the result will always be something unique — something that was not there, upon the periphery, before.

This is ever hard pioneering activity, for not only are we involved then in the tension of exploring the strata of the unexpressed, trying to bring chosen facets through to actualization, but the new form, even when to some degree objectified, is usually resented and rejected by the majority of the community, in spite of the exercise of considerable skill in presentation. Always there has been in creative work, this conflict between classicism and romanticism, for people resent and fear what is new because it disturbs the familiar routine and admits uncomfortable light into the warm darkness of the sarcophagus of crystallization. The constructing potency of the first ray has been described as — 'The Will that breaks into the Garden'. So Christ and the Buddha were honoured by the title of charlatan.

Destruction and Construction

We have now given some primary consideration to the factor of our responsibility to serve as conscious and skilfully deployed links between life and form. What of the centre itself? In occult teaching, warnings are rightly given about possible misuse of the

energy of will, but the same energy which can work out so powerfully in destruction, has also to be utilized in construction. Whenever we create, project or purpose anything, some degree of will is necessary to provide the drive through to precipitation. Destruction and construction are thus the two poles of will. It is often thought that a great deal of mystery surrounds the teaching about the first aspect, but it is suggested that this veil is only an apparent one. Will is a quality which cannot be adequately conceived of in abstract—it can only be understood *as a working*. Therefore, only inasmuch as we can initiate practical creativity in our living, shall we penetrate into the significance of will and learn to work with fire. The potency of will is inducted into any creative undertaking by affirming it in mentation during the outer procedures which accompany the actualization of building work. If we feel then that will is yet a mystery to us, this is certainly an indication of our failure to deploy creatively the personality instrument in the enterprise of community regeneration, or real participation in the great service.

Linked in Resonance

In seeking to employ the potencies of will in our creative work, the acting as-if, which in the mind sets up a consonance with supermundane power, is not just 'kidding ourselves', but we are of course then affirming the law that 'energy follows thought' and in this regard 'thought is a laboratory for all reactions' and is the 'Raja (King) of all that exists'. This is how we 'make straight in the desert a highway', from the point at the centre to the periphery. Then, linked in resonance with Hierarchy and Shamballa, mere integration is transformed into the synthesis which gives personality power, and a remarkable 'cutting edge'. This is the full extension of the Christ consciousness in the heart, about which was said—'For as the lightning cometh forth from the East, so shall be the coming of the Son of Man'.

But will is not only a forthgoing from the organism. As will is utilized and employed in constructive undertakings, a sort of aura is evidently generated, and which can magnetically attract the co-operation of other lives, energies, forces and circum-

stances. Will directed by straight-knowledge is occultly contagious in a wonderful way. In his book *The Power Elite*, Wright-Mills states—'The confident feeling that one can get what one desires tends to arise out of and to feed back into the objective opportunities to do so. Energetic aspiration lives off a series of successes, and continual, petty failure cuts the nerve of the will to succeed'.

The three powers of the Spiritual Triad which we call the drive of the will are, in their unified, balanced working, of far greater potency than atomic power. Indeed, it is the power of the soul which will eventually give sanction and sane control to atomic power or any peripheral forces which can be used by man. This is the reason why it is so important for those who would spearhead the new approaches, to seize now this new subjective type of power. Just as primitive man searched for the objective powers to satisfy his desire for personal aggrandisement, so we, the primitive men and women of this new Aquarian Age, must again seek for power upon this our higher step. It is quite true that mistakes may be made, but at least everything is being developed through experience, and the necessary preamble experiments are now awaiting to be done. This is our imminent responsibility in face of the Plan.

A word about the personality at the periphery. One of the greatest drawbacks to intense service is the insidious fear that we might endanger health, but of course it is precisely the projection of constructive action which ensures that free-channel osmosis which produces vitality of the etheric web. As we dwell upon the aches and pains of the 'Aspirin Age', we might call to mind these words of Gurdjieff—

It is better to die making efforts to awaken than to live in sleep. That's one thing. For another thing it is not so easy to die from efforts. We have much more strength than we think. But we never make use of it. . . . One need not therefore be afraid of efforts; the danger of dying from them is not at all great. It is much easier to die from inaction, from laziness, and from the fear of making efforts.

'Our aim on the contrary is to learn to connect the necessary centre with the large accumulator.'

Of course the 'death' here referred to is psychological death.

As an example of the right sort of spiritual toughness, it may be mentioned that the founder of the Red Cross Movement, Camillus de Lellis, worked on into his seventies whilst 'suffering' from congenital syphilis, with a gangrenous, ulcerated leg which never healed, and wearing an iron truss.

Voluntary Poverty

When necessary, we can train ourselves in the appropriate techniques, and boldly evoke those means which can best assist us in developing that portion of the one work for which we make ourselves responsible. When Gandhi came over to this country, in connection with the cotton industry, for the greater portion of the time he stayed at the home of a Quaker in Lancashire. Some northern Quakers tell how they were rather hard put to, trying to provide just the right sort of goat's milk and other special foods which Gandhi required. Getting rather tired of this, one lady is reported to have said to him on an occasion—'You have no idea Mr. Gandhi, how much it costs *us* to keep *you* in poverty'. We need have no false illusions about voluntary poverty. It is certainly better to have one's own fountain pen than to keep borrowing someone else's!

In esoteric teaching about the purpose and function of the throat chakra, it is frequently suggested that the energies flowing through this etheric centre, give rise to outward forms of artistic creativity. Those who by natural constitution are not inclined to drawing, painting or sculpture, may feel that these specific activities should in some form be deliberately developed, or there may be a sense of dismay that one is just not cut out for this sort of thing. But there is really no need to go rushing out for a painting outfit. When the term 'art' is used in connection with the throat centre, a much wider implication is invariably intended. Whenever or however we deploy our life energies in making, constructing or doing, upon any level, then we are exercising creativity and the faculty of art. A modern text book on art puts it this way—

'It is difficult to state clearly and precisely what art is, for it means so many things. Literature, the drama, music, architecture, sculpture,

painting and the decorative arts, are all aspects of art; but the term comprises many more activities than these, for, broadly speaking, everything made by man is or can be art, as we see from the derivation of the word, *to fit or join together*. . . . Art is a stimulus. We may not be artists (in the accepted sense of the word); we may never paint, carve or model, but we are, every one of us, good for something; we all have some aptitude which we should cultivate. It may happen that while looking at a picture, reading a book, or listening to music, the question asks itself, "What can I do? What task can I find? What taste can I develop?"

'Talents are various, but their effect is the same; they raise the individual, they increase the sum total of human achievement. It is our responsibility to find out what we can do, and do it with our might..'

Can we not then say that art is Agni Yoga?

These remarks about the urgent need for our creative participation in the constructional work of the great service have been said here with the intention that we might bear this theme in mind and relate to it what we hear, and what develops from our united group effort.

Djwhal Khul has said —

'A great creative activity involving all Ashrams—major and minor—is now being planned in the hierarchical assembly and the work of all waiting and attentive disciples is to make that creative plan successful through its full expression upon the physical plane. This they must do through their grouped and blended activities which will embody the full expression of all that they have achieved and gained in the earlier stages of individual unfoldment. Thus you will see that from God the Creator of all that IS, down to the humblest disciple in the hierarchical centre, the theme of creativity dominates and is the expression (again occultly understood) of the divine intention. At present, what is called creative work by men is, in reality, the expression of themselves and of their appreciation of beauty as they see it; of the truth as they grasp it, of psychology as they interpret it, of nature as they scientifically interpret it. According to their spiritual development and their intelligent perception, so will be the quality and the nature of their expression—but it will be theirs.'

It remains only to pass on these words of the poet Goethe—

'Are you in earnest? Seize this very minute! What you can do, or dream you can, begin it; Boldness has genius, power and magic in it. Only engage and then the mind grows heated. Begin, and then the Work will be completed.'

Sleep and Samadhi

by Sister Devamata

Sleep is generally recognised as essential for the replenishment of vital energies. But cannot this be done, at least in part, by other means? By samadhi, for instance, instead of normal sleep?

SLEEP is not merely a physiological fact. It is something more than a simple state of inactivity, a time of passive forgetting. It has a deep spiritual significance and value.

When the individual soul came out from the Absolute and, plunging down into matter, began its weary ascent up from the protoplasmic cell back to the Absolute again, the all-loving, all-watchful Divine Mother knew that, unless once at least in the twenty-four hours, that striving soul touched the supreme soul, it could not live and go on its journey. So she laid upon it the blessing and obligation of sleep.

Sleep is the call of the mother to each child to come home from toil or play and to rest close to her divine heart until the child is recharged with life and ready to take up again its task of unfoldment. It is nature's chief restorative, the refuge she offers to every creature.

We see this pre-eminently among the lower animals. When they are weak or suffering, do they not always creep away into some hidden spot and go to sleep? They may not know why, but a dumb brute instinct tells them that they must hurry back and touch anew the source of their life.

Among human beings, too, the great majority demand long periods of rest. How often do we hear people declare, 'I cannot keep well and do my work unless I have eight or nine hours of sleep'. What they really feel the need of is not sleep, but the results of sleep, the replenishing of their vital energies, and they have not discovered that this can also be accomplished in other ways.

The actual suggestion for us is not: how much do we need to sleep? Rather it is: how can we reach the main reservoir of strength as well in waking as in sleeping? In other words: how can we learn to do consciously and voluntarily that which, through sleep, we have been doing involuntarily and unconsciously?

What happens when we fall asleep. The first thing is, we forget our body and bodily conditions. A man may be racked with pain, he may be beset with great anxiety or affliction, but he 'drops asleep and the hurt is gone. We who stand facing the stress and difficulties of our complex life — can we not learn to do this at our will? If sleep or some drug can do it for us, why not find the way to do it for ourselves?

These nerves may quiver with pain or pleasure, but why identify ourselves with them? Rather look at them and say:

'This is only a fleeting sensation in the body, but I am no more the body now than when I am asleep. At this moment let me fall asleep to this bodily condition and awaken to the mind, like a man who goes to sleep and dreams.

'As such a man may forget he is a pauper and in dream become a king, so I will create a new mind-world. And when the body brings a weak or painful thought, I will counteract it by a thought of strength, of cheerfulness and courage.'

But suppose all dreams cease, what follows then? A deeper sleep. The restless activities of the dream-realm vanish, the whole mind grows still, and man enjoys perfect rest. Why not try to reach that state in our waking hours by detaching ourselves from the ever-changing mind? Let us watch its play of moods and say:

'It is true, foolish mind, you have these little waves of anger, these waves of worry and distress. You feel out of sympathy, you criticize and condemn, but you are only a small part of me.

'Why should I, who am greater, go your foolish way? I will choose a wiser path, a path of calmness, a path of steadiness, of such unwavering trust in a Supreme Guiding Power that I shall remain unshaken even when you are disturbed and falter.'

Stand like a Witness

If we can cultivate the habit of standing like a witness, looking upon the ever-shifting panorama of the mind as upon so many moving pictures, soon its troubled surface will grow quiet, and we shall pass into a state of conscious dreamless sleep. Then, as in sound sleep, this outer shell, which is born and dies, which gains and loses, which suffers and enjoys, will be forgotten. But are we gone? Is it a death-like state, a state of annihilation? Each one can answer for himself.

When a man has been in sound sleep and awakes, is he not re-animated? Could that be if he had touched death? Life does not come from death. Is his mind clear? Then thought has not been annihilated, for clearer vision comes from thinking, not from mental blankness. Has he new hope and courage, as man always has when he rises from refreshing sleep? Then he has not returned from a region of dull hopelessness.

The condition of sound sleep (called 'deep sleep' by some) cannot therefore mean a suspension of activity, a blotting out of consciousness, but the passing into a subtler form of activity and thought, a withdrawing from the outer to the inner, from the many to the one, from the manifested to the power that manifests. Only because man has touched that power seated in his heart does he come back recharged with life and energy.

When the individual ceases to be a detached part and becomes one with the whole, when his entire organism seems unified and all the warring forces flow in one homogeneous current, what is that state?

It is the state of *Samadhi* or superconsciousness. And by the loving provision of the Divine Mother, we attain this state unknowingly once at least in every day, when we sleep soundly.

It is the state of new life. Without it we are dull and heavy.

It is the state of new joy. Without it we are sad and soul-weary.

It is the state of new light. Without it we grow blind and fall.

Is it not then the state which every man must work for? It cannot be left a matter of chance. It is something which he should hold within his grasp at every moment.

No human being can afford to be disconnected for one instant from his source. If you knew that here is the only pure water in the universe, would you leave it? No; you would build your house beside it and you would call out to others to join you, until a city would spring up around you. If you had been told that in one spot only is there pure air and everywhere else is death, would you not always keep the road open to that place and never wander far enough not to be able to return?

Similarly, if you believe that there is one source of life, one source of knowledge, one source of bliss, should you not discover for yourself the road to it and the way to travel that road? That is why the great Vedic Seers constantly call to every man:

'Go within. (Know thyself — thy Self.) Find your true nature, the Divine Essence of your being. Identify yourself with That, for until That is found, danger threatens you on every side.'

Be not content to sleep eight or nine hours out of the twenty-four. Sleep every moment the sleep which means contact with the source. Let all your life be a waking in the sound-sleep state and a sleep in the hours of waking. Let the thread of your consciousness bind you unceasingly to the centre.

The Difference

You will say, 'Surely there is a difference between sound sleep and *Samadhi*. Otherwise, why are not all men illumined when they wake?' A great teacher in India once defined the difference to me thus:

'A man, when he falls asleep, is like one who backs into a room. His face is turned towards the door and his back to all that is in the room. Therefore he sees only what is outside and nothing inside the room.

'On the contrary, the man who goes into *Samadhi* is like one who enters face forward. He sees everything in the room, and what is left behind is not visible to him.'

So it is with us. We go into the state of sleep always with our thoughts pointed outward to the world. We drop asleep thinking of our worldly griefs and worldly needs, of all the things which concern this little outer man. And, when we wake, our thoughts are still pointed in that direction, and we have no consciousness of the place where we have been. Yet we have been there just the same and have had the benefit so far as we could without seeing it. The proof is that we come back refreshed.

When a man goes into *Samadhi*, he goes with the whole soul quivering for God. Every fibre of his being is turned Godward, his inner eye is strained to perceive him; so he quickly loses sight of what is left behind and sees only what is there. Which one gains the greater good from his visit to that room? Which one is able to bring back the richer store of new strength and power? There can be no doubt as to the answer. We have only to look at the contrasting lives of the sense-bound worldling and the God-illuminated prophet to divine it.

That which we have been doing like dumb animals — is it not time for us to begin to do as wise men? The whole lesson has been set before us. We need not search the Scriptures for it, or to go to a mountain cave to learn it. We have only to study what we do once at least in every turn of the sun. There the lesson is written out clearly for us, and we have been repeating it all the while without understanding. Now the time has come for us to repeat it intelligently and at our will.

We cannot master the whole of it at once, however. We must begin gradually. Let us first try to detach ourselves from the tyranny of this body. As we drop our physical ills and discomforts at the hour of sleep, so let us learn to drop them out of our

waking consciousness. At present we add to their power and reality by constantly dwelling on them, whereas, if we kept our attention fixed less on our bodily states, many of them would pass unperceived. Also, the body would be stronger, for constant thought turned on it wears and weakens it. It needs to be left to itself, as children do. Give it necessary simple care and then forget it. Do not always be a body. Sometimes be a soul, or even a thinking mind.

This does not mean, however, dwelling in the memory or imagination. A wholesome mental life does not consist in constantly feeding on one's own experience and opinions or on those of others, but in passing beyond the petty personal plane to larger problems and in forming habits of original thought. Everyone can do this who has the desire and determination to go to the origin of things.

The Value of Memory

The value of memory is much over-rated. Remembering too often clogs the mind with useless material and becomes a serious obstacle to concentration. It makes man retrospective rather than introspective. The enlightened man has no need of memory. It is necessary only to the little man. He is like a poverty-stricken housewife who saves every small bit of cloth for some future garment, or like one who lives far from the spring and must store his water in rows of pails. It is because we do not keep in contact with the source that we attach such importance to collecting facts and experiences. Let us touch that and we have just the knowledge we need at every moment without the aid of memory.

There is in the world one supreme consciousness. As that universal consciousness trickles down through the narrow channels of the senses, we call it *sense-perception*. As it runs in broader stream through the mind, we call it *thought*. When it flows through the intellect, we call it *reason* or *discrimination*. As it pours in spontaneous current through the heart, we call it *moral beauty*.

But when it passes through no one limiting channel, but manifests itself pure, undivided, single, then it is *Samadhi* or the state of complete illumination. Light floods the whole organism and every faculty attains its highest efficiency. Then alone is man's education complete.

Every living being is travelling towards that goal, but each one of us may by our choice make the journey a long or a short one. We may linger content and sense-bound in the dim cave of this body, we may grope our way about in the deluding twilight of the mind, or push on into the clearer light of intellect and reason, but never shall we stand in the full daylight until we develop our superconscious faculties. With those only can we see 'face to face'.

When we come into conscious possession of our whole being and learn to live in unbroken contact with our source, we shall find within us an inexhaustible store of refreshment. We shall be like a man with an unlimited bank account. The poor man carries all his earnings in his pocket, but the multi-millionaire can afford to go about with only a few cents on his person, because he knows that he may always draw upon his bank. So will it be with us. When we have established a conscious connection with that divine power within, we shall never lack for anything.

If a perplexing problem confronts us, we shall have just the wisdom necessary to solve it. Is there an unexpected call upon our strength? We shall have more than enough for the occasion. Does someone turn to us in trouble or perplexity? By a look we can pierce to the core of his heart and understand his need better than he himself. Such is the power for help and blessing latent in each one of us.

A Sleep like Meditation

Have we the right, then, to go on in heaviness and darkness, asleep though we believe ourselves awake? Let us rouse ourselves from this little sleep and begin to master the secret of that larger sleep.

You may say, 'I have not the time'. Then leave your daylight hours as they are and

begin merely with your hours of rest. Take five minutes night and morning from your bodily sleep and spend it in spiritual practice. Before you lose consciousness at night, if you can fix your mind on higher thoughts, all your sleep will be like a meditation, and your whole system will be renewed, not only physically but spiritually.

When you wake, do not throw away the real benefit of your sleep by loosening at once your hold on the inner and seizing the outer. Rather tighten your grasp by directing your first waking thoughts toward the supreme fountainhead of all life and consciously uniting every part of your being with him. Make it a rule never to let your worldly concerns enter your mind until you have filled it full of God by prayer and meditation. At the close of a few days take another five minutes from your rest, then another, until, without perceiving it, you have transmuted at least one hour of sleep into an hour of meditation.

Through such simple practice the entire organism will become refined and purified, a sense of lightness will replace the heaviness which now so often overpowers us, and we shall suffer less from fatigue. Also, the mind and nerves will be quieter, each task will be done with less strain and friction; there will be in consequence less waste of energy, and the system will no longer demand so many hours of rest. We find this among those who have attained a high spiritual development. While others sleep, they meditate. Yet they show no signs of wakeful weariness.

More than all else, a new world will open before us — a world of spiritual joy and beauty. As by our higher vision we begin to discern the God within all things, we shall feel that those around us who live unconscious of that presence are really sleeping, while only those truly wake who walk with all their superconscious faculties alert. As the *Bhagavad-Gita* says:

'That which is night to all men, therein the self-subjugated remains awake; and in that where all beings wake, that is night for the knower of the Supreme.'

From a lecture published in *The Message of the East*.

Who is the Solar Angel?

by Hugh D'Andrade

The vision of the Solar Angel should be an unfolding vision, unfolding from truth about oneself to truth about all mankind. To achieve the vision, moreover, is now within the powers of more persons than ever before. Are we claiming our spiritual birthright?

WHO is the Solar Angel? Who is he but the son of the Solar Lord? He who shines with the light of the spiritual sun, he who shines with the beauty of celestial being — well is he named the Solar Angel. Could we have eyes to see, and vision of cosmic sweep, we might recognize him among the starry host and say, 'Here is the Solar Angel, shining with the hue of the sun. There is the Sirian Angel, radiant with the colours of his star, but the Solar Angel is my brother. He is the image of his Father'.

He is the prince, the son of the King. In every land and in every tongue the word 'prince' stirs the heart. Whether in mythology, in poetry, or in mundane kingdoms, the prince is the star of promise. He is indeed more than promise, for he is the proof that Hierarchy continues, that in him Hierarchy ever comes to flower. In reality — a reality far transcending poetic fancy — the Solar Angel is the flowering of our creative scheme, our solar kingdom. He is the embodiment of all those spiritual qualities idealized by religions of the world. He is man in his celestial perfection, emerging on the mundane path to that mountain-top where advanced human and angelic orders of being are one. He is the divine man in celestial splendour.

It is significant that in all the scriptures of the world there are references to this state of being. When Job heard the voice which brought him healing and redemption he was asked, 'Where wast thou . . . when the morning stars sang together and all the sons of God shouted for joy? (*Job 38:4,7*). In *Revelation* the angel who showed John of Patmos many things also spoke the words of

the Christ, 'I am Alpha and Omega, the beginning and the end, the first and the last'. (*Rev 22:13, echoing 21:6*).

This alpha and omega shine through likewise in the tender parable known as the 'Prodigal Son'. It is far more than a domestic parable, of course, this story that has stirred the hearts of men. It shows the prodigal son who has eaten of husks saying at last, 'I will arise and go to my father . . .' (*Luke 15:18*). It is as if he said, 'I will return to my celestial being'. And happily the prodigal finds that his celestial being is not lost, for 'when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him'. (v. 20). That the father ran toward him when he was yet a great way off is a startling truth which should touch the heart of everyone who recognizes its message of love.

Here we find an inspiring correspondence in esoteric teaching. For according to the Ageless Wisdom, the father runs toward the son and comes to meet and embrace him on the path. Seven planes though there be according to the teaching, we learn that (counting from above) it is on the fifth plane that the ego receives the divine outpouring. Even as we climb the path with mind intent and heart dedicated to the Christ, even before we are halfway, as it were, the Father embraces us with his glory and the Solar Angel shines forth.

Symbols and Parables

Who is the Solar Angel, then, but the prodigal son re-established in his celestial home, his knowledge and experience fused into the brilliant star of his pristine being?

Many are the symbols and parables which depict the Solar Angel, but in all of them the unmistakable glory of the divine breaks through. Always there are allusions to light; sometimes the symbols are those of flames, of fire, of shining wings, of a brightness like the sun. On the Mount of Transfiguration, Peter and James and John saw the Master transfigured before them, 'and his face did shine as the sun, and his raiment was white as the light'. (*Matt 17:2*).

In *Revelation* there is one symbol of profound meaning which we may recognise by its key-phrase — 'clothed with the sun'. The Revelator speaks of 'a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars'. (*Rev. 12:1*) That the symbology is feminine should not deter us from appreciating its true solar meaning. In a world of masculine seers, masculine pictures and images are likely to be the rule; so that the exception in this case is most significant, for it gives us a comprehensive view of the nature of the Solar Angel and his (her) spiritual rank.

'Clothed with the sun and the moon under her feet' are symbols which indicate the perfected feminine aspect; and surely the grand scheme of planetary rounds is not designed to fulfil the single purpose of perfecting only the masculine aspect of being, but the feminine aspect as well. Perfection must include both polarities or it is not perfection.

Surely this line of spiritual thought should lead to the understanding of the immaculate conception of mankind. The Solar Angel recognises who is his father and who is his mother; he knows the holiness of his divine source; and surely this pure state of consciousness will redeem all the paternal, maternal, and family errors of mankind.

The vision of the Solar Angel, then, opens up a state of consciousness celestial in scope, and cosmic in its promise — crowned with twelve stars. This perfection of manhood-womanhood is also a culmination, for the Solar Angel shows forth, not only the aeonic bliss of his celestial being, but the diamond-like radiance which he has gained by transmutation through the alchemy of his long

journey back to his father's house. He enshrines in himself the proof that immortality cannot be lost, that divine beauty cannot be marred, that love cannot be destroyed.

At first the vision of the Solar Angel may appear to be transcendental, awe-inspiring, and even fraught with ecstasy, but too far removed from the personality to be of practical value to the self or to the world. Happily, at this point meditation brings the vision of the Solar Angel into focus as the understanding of one's own celestial being. And step by step, as the vision unfolds, one perceives that it represents the truth, not only for one's self, but for all mankind, neither more nor less than the fullness of truth for all men. It is not easy to put such a realization into words, but it might be said that the glory of one's own being becomes a facet of the glory of all mankind, the glory of one divine man. Thus the dynamic nature of this vision unfolds, and a path of divine progression appears, revealing a Hierarchy intimately related to man, extending up to the Christ.

Recognize 'Omega'

Now all this, however true, might remain in the stratosphere of human thought, were it not for one important fact. Humanity unfolds: and there are many who believe that the time has now come for untold numbers to recognize the Solar Angel as 'Omega' — the universal and individual destiny of man. What has been hidden is now open, and can become a new basis for thought, a new standpoint, capable of producing far more potent results for humanity than ever before.

To put it in brief: it is now possible to make the Solar Angel the basis of our work.

No longer need we entertain so-called occult revelations about the astral plane and the lower mind as the fundamentals of our work. (Were they ever fundamentals, indeed?) The time has come for the breakthrough to a higher level. Now we may identify ourselves with the Solar Angel.

The teachings of the Tibetan are broad in scope, covering many points of revelation, but surely this identification is one of his important points regarding *Discipleship in*

the New Age. His emphasis on the overshadowing power and influence of the Solar Angel brings into focus the relationship between the personality and the soul. This teaching on its own level is a breakthrough in the esoteric realm, just as there has been a breakthrough — atomic fission — in the realm of physics.

Perhaps, in every age, the vision of the Solar Angel has always been a breakthrough, but whereas in the past it has been rare, whereas even now it may be somewhat rare, the time has come for the vision to be factual, practical, and effective for countless students. In the books of the Tibetan we find the *modus operandi* which enables us to bring that vision within the realm of everyday life. A study of all that has been said about the constitution of man and the Solar Angel will prove most rewarding.

We find, as we study, that we must learn to see through the glamour 'which doth so easily beset us', to use a vivid phrase of the writer of the Epistle to the Hebrews. There is work to be done, work requiring intelligence and love and perseverance, but when we have the *modus operandi* the work becomes easier. Certainly our work is most effective when we understand its standpoint. For the standpoint is a fulcrum which enables us to work with certainty, knowing that energy applied 'here' will do its inevitable work 'there'.

Proper Identification

The work of identifying ourselves 'here', with the Solar Angel, produces inevitable results 'there', in the world of form. In all humility, with love in our hearts, we recognise the divine ego as the real self; and as a result the old teaching of non-attachment appears in a new light. We see that to identify ourselves with the divine ego is to lose our attachment to the world of form. How much becomes unnecessary then! The glamour of astralism departs. Gone is the preoccupation with a banal round of past incarnations; gone is the superstitious search for dark astrological aspects; gone is the backward glance for hampering karma — what have these to do with the path of light? Thus by proper identification, the Solar Angel over-

shadows the personality, and we feel his influence whether we walk in the marts of business or in quiet places.

Of course, the work of identification is helped by meditation, by the directing of all the energies of the heart and mind to perfected union with the divine ego. Such meditation produces a powerful alignment. It enables us to tap a vast reservoir from which the water of inspiration flows continuously into every channel of our daily lives. And inevitably, then, there comes the impulsion to service. In one way or another this overflow of love and inspiration must go out to others. It may be in the personal life, in the family, in the circle of friends, in society, in business, in art, in religion, or in government, but in some way service becomes the keynote.

When we feel the necessity for service, life can no longer be egocentric. The selfish 'my' begins to merge into the universal 'our' and my welfare becomes our welfare, whether of the family, the group, the nation, or the human race.

Now all this is not attained in a sudden bound. There is a battle to be fought, and at some point it becomes necessary for us to take a firm stand for our divine prerogative. The world makes urgent and at times discordant demands on us; and often it denies our highest inspiration. At times, indeed, the world seems to raise up barriers to our progress. Thus it becomes necessary for us to insist, within ourselves, on our spiritual prerogative. It becomes vital for us to 'stand in being', to claim our divine right and identify ourselves with the Solar Angel, irrespective of schools of thought, or creed, or nationality, or culture, or race. For there are schools of thought that would deny the possibility of this divine experience, creeds that would limit this divine union to their own followers, nationalities that would exclude others from this privilege, races that would bar other peoples from such an attainment, and cultures that would confine this demonstration to those of their own education and background.

(Contd. on p. 344)

The Forerunners

by Blodwen Davies

Sir Jagadis Chunder Bose 1858-1937

Instead of the emphasis being laid upon the relation of the individual to his soul, to his Master, to the Ashram, his consciousness is constantly expanded . . . in order to bring about a realization upwards into kingdoms hitherto unseen and unknown; downwards into kingdoms which we call subhuman; outwards into the human environment and into the human kingdom and inwards . . . towards divinity itself. This means towards synthesis, towards wholeness, towards the sense of the entire, towards totality.

DJWHAL KHUL

SOME day a great psychologist will search for the truth about certain human beings, punctuating our history, whose qualities are apparently quite above the average of human achievement, qualities which predicate a new kingdom in nature. The daily news brings us detailed reporting about the worst in human nature and about men and women whose faults cannot be blamed on vestiges of animality but could only come out of perverted human faculties. We are not so familiar with man's highest faculties because they do not make news.

One such personality was Sir Jagadis Chunder Bose, the first Indian scientist in the western sense. He was born in a village in West Bengal in 1858, to a devout Hindu family of intelligence and culture. The area was a centre of ancient learning and historic value. His father was a magistrate. When Jagadis was of age to start school his father decided his primary education would be in an Indian school so that he would have his roots in his native life and master his own tongue.

At that time an ex-pirate came to his father and said: 'You sentenced me to prison. I have served my term but I can find no means of earning an honest living. What can I do?' The father thought a while and then said: 'My son is about to start school and

it is quite a distance to travel. You shall work for me and look after him'. So young Jagadis made the long walk to and from school with the ex-pirate who told him tales of the life of the poor of India and filled him with aspiration to make things better for them when he was a man.

At his first English school he found a remarkable teacher, Father Lefont, who trained him in scientific method and imbued him with a love of scientific truth. He went on to university and then dreamed of going to Britain to study. His parents had fallen into difficulties and so this seemed impossible. But by immense sacrifice, his parents at last sent him off to London University. At first he studied medicine and then acquired a scholarship to Cambridge and began work in botany, chemistry and physics. Here he truly found himself and in spite of two years of malaria and chronic insomnia, took his degree in the natural sciences, in addition to a degree of bachelor of science from London University.

At twenty-five he returned to India to begin the solitary life of a scientific pioneer, dominated by a sense of the promise and potency of life in matter and by his devotion to the idea of training fellow Indians in western, scientific procedures. He carried a

letter of introduction to the Governor General, Lord Ripon.

Lord Ripon was impressed by his credentials and attracted by his personality. He recommended him for a teaching post in one of the colleges administered by the British. Appointments to higher educational posts were made by nomination only and it was very rarely indeed that an Indian was nominated. In the eyes of prejudice, no Indian was capable of the intellectual disciplines of western science. The recommendation was ignored. Some later prompting resulted in his appointment as temporary professor of physics at Presidency College, Bengal. Indian teachers were paid only two-thirds of what was paid a British teacher, and an acting appointment earned only one half the salary of a permanent one. So young Bose got one third of the salary paid to a British colleague.

Passive Resistance

Jagadis Bose was already married to a remarkable woman who had studied medicine for four years. They discussed the situation and decided that he would do all that any British teacher could do, and more, for good measure, but that he would never cash a cheque until the discrimination had ended. For three years they lived without a rupee of his salary, practising passive resistance. Then the authorities reversed themselves, made his permanent appointment retroactive and paid him all that was due to

him. Bose had learned that the way to get along with the British was to stand up to them. They admired integrity and determination.

He carried a heavy programme of lecturing and demonstrating. There was no laboratory in all India in the 1880's, no provision for research, no apparatus. The young teacher provided his own laboratory space, designed and built his own apparatus and did his research in his own time. He began to demonstrate his two great gifts, of self criticism and cosmic outlook. We might say he had access to triadal powers.

The working out of the Plan, when we can detect it, is often dramatic. Here was contrast. Europe was bursting into a period of glorious achievement in the field of electricity. Building on the past, from Franklin and his successors, Faraday, a chemist, discovered electromagnetism and formulated the laws of electrolysis; Kelvin established the law of conservation of energy; Ramsay discovered new gases in the atmosphere; Hertz found the similarity between electromagnetic light and heat waves; Crooks worked with optics, chemistry and electricity; Rontgen discovered x-rays; and already the Curies and Einstein were working on ideas that changed the history of the planet. In India, the young Bose was the only physicist teaching and searching. He hungered for companionship of like minds while he worked under the influence of ancient oriental philosophy. He was already

(Contd. from p. 342)

How necessary, then, to claim our spiritual birthright and to allow no finite veil or human barrier, no reservation or qualification, to stand in the way of our true identification. It is, of all works, the greatest work in the world. And thus we work, because the breakthrough must come.

This much, also, is certain. The first note of the Solar Angel is like the sound of a bell calling us to synthesis. Whatever the personality may have shown forth in the past, when the hour of synthesis strikes we must begin to live and move under the shadow of his wings. It may not be necessary for us to leap into the arena of life and at once lead hosts into battle. But there is an inner battle

to be fought, and in that glorious warfare we begin to synthesize the faculties and powers that are ours. Our quiet work proves to be vitally necessary, and though at times it may seem hard and long, we will ultimately find that we have woven many threads together to form a divine pattern. We will find that intelligence has merged into love, and that we have come to embody what we have enshrined in our hearts.

And we have reason to believe that as the result of our work, that which overshadows eventually becomes one with that which is overshadowed. Then at last a great mystery is revealed, alpha and omega are seen, and the Solar Angel shines forth as a facet of the Christ.

committed to synthesis while the west pursued fragmentation. He was teaching students to seek the fundamental unity amidst apparent diversity. He believed there was a constant property in matter in all its forms, living and organic, or inorganic and dead.

The Governor of Bengal became interested in his work and proposed a plan that must have seemed the realization of his dream. He proposed a new post for Bose, in which he was to organize laboratories in all Bengal schools and train his students to teach in them. But prejudice, hostility and jealousy still held the reins and the scheme lapsed. In the end, perhaps it was for the best that it did. But Bose was restless and unhappy and he told the Governor he planned to take leave and go to London. The Governor who knew he could not afford this plan, made it possible for him to go. He arranged that he would travel at Government expense to exchange ideas with European scientists. Bose was still under forty but he had accumulated a mass of research data and papers on his theories and this material with some of his apparatus, he took to London in 1897.

The result was almost incredible. The greatest of the scientists were somewhat stunned by his new departures. Physicists and chemists accepted his work with joy and enthusiasm. The physiologists were hostile and the theologians were alarmed at the points of view of this young Hindu. He had proved that minerals shared the sensations of animals and men, could grow tired, even lazy, could be poisoned, treated and recover.

One day while he was living in London, he had a new idea. Did vegetation share the capacity to respond to stimulus? He rushed out into the garden and cut a branch of a horse chestnut tree. He tested it with his apparatus and it responded in exactly the same way. He ran around to the corner grocery and bought some carrots and a turnip. They winced when they were pinched. They, too, shared all the responses of minerals, animals and men. They could be chloroformed and then recover consciousness.

This was to occupy him for the rest of his life. One of his greatest contributions to science was his invention of most delicate apparatus to measure responses. His crescograph magnified the response to stimulus in plants ten million times, so that he could record growth and every phenomena of vegetation. At the end of his life when he had retired to a bungalow set in trees, behind a stone wall, his neighbours would say to strangers: 'That is where, at night, the flowers speak to Dr. Bose.'

Bose had forged his final link in the great chain of discovery. He quoted an ancient Egyptian teacher: 'Unto those who can see but One, unto them Truth belongs — unto none else — unto none else.'

He read papers to the Royal Society and they published them. He talked to public audiences. Electrical potentialities were as exciting and revolutionary then as news of nuclear power today. Lord Kelvin declared himself 'filled with wonder and admiration'. The President of the French Academy adopted his methods and copied his apparatus. His peers accepted him gladly. One newspaper speculated on what might happen if a thousand young Indians, trained from childhood in meditation and the fundamentals of oriental philosophy, were set to work on problems of western science. But the diehards, who had not yet accepted the brotherhood of man, were shocked by the inference that tin and copper, carrots and cabbages as well as animals, shared in their capacity to respond to stimulus.

At last the India Office was properly impressed. Lord Kelvin and his colleagues urged the government to set up an Indian Institute of Research with Bose as its head. But the inertia of prejudice is a powerful force. It took seventeen years to realize the project; but the laboratories were established in India in 1915.

Gifts of the Spirit

As a child, Bose had been deeply moved by the ritual gifts of white flowers, the lotus and magnolia, at temple altars. He regarded each of his discoveries as a white flower for the

altar. He refused to take any personal advantage from research. He proved the existence of short waves and invented a coherer that advanced the uses of radio but refused a contract to manufacture the coherer. An angry friend patented it in the United States and he refused to use the patent. Nothing would sully the white flowers of his gifts of the spirit.

Promotion and Retirement

Now that scientific research was officially established in India, he could retire. He had been denied the senior rank and dignity due to his services. Once again the authorities reversed themselves. They raised him to the senior rank that was his right and the appointment was retroactive. The long overdue money was a very large sum. Bose and his wife devoted it to founding the Bose Research Institute in Calcutta. When he retired he was made professor emeritus with full salary in lieu of pension.

He had been awarded the Nobel Prize and he had been knighted for his services by the King. He was free for the remaining years of his life to devote himself to pure research as he willed it.

The Bose Research Institute was in his mind, temple as well as laboratory. At the opening Sir Jagadis said that physical research is done through the senses 'but we still gather the tremulous message when the note of the audible reaches the unheard, when human sight fails we continue to explore the region of the invisible'. Man, he said, 'launches a raft of thought on the seas of the unknown'. The farther Bose penetrated by academic and mechanical means into the unknown, the more he became aware of levels of perception far beyond. He saw the dividing lines between physiology, physics and psychology disappearing and he moved into the field of psycho-physics in pursuit of his intuitive ideas. Within the working lifetime of this solitary and unique oriental scientist, the west admitted that the burning Indian imagination could 'extort new order out of a mass of apparently contradictory facts, held in check by meditative power and restraint'. His entire life demonstrated his will to synthesis; nature and cosmos constituted one whole, one body of truth. The

west had created a method of externalizing some of that truth for the use and advancement of humanity. He brought together the genius of east and west into one frame of reference.

His work falls into three categories. The first, that work which is acknowledged, widely used in many fields, all over the world. The second, the work in response to stimulus in living and non-living substances, achieved 'on the growing edge of science'. The third, those experiments still hanging in the balance and awaiting another generation of dedicated, youthful researchers.

In the carvings over the Bose Institute are two symbols he placed there with intention. One is a thunderbolt, recalling the story of the great Rishi, Dadhichi, who gave his life so that his bones might be used to fashion a thunderbolt to smite evil and to exalt righteousness. The other symbol represents a half of the fruit, amlaki. This arose from the story of the great king, Asoka, who devoted his life to the benefit and enlightenment of his people and in time gave away everything he owned, until at last there remained to him only one amlaki. This he divided into two parts and one he gave away.

Justice and altruism were the values Sir Jagadis Bose intended to implant in the consciousness of the scientific researchers who were to come after him. He was the pioneer and where he worked others would come to weld the knowledge of east and west into the whole. 'The little we can see', he said, 'is nothing compared to what actually is'.

'The student . . . will learn to attune himself to Nature; the obscuring veil will be lifted and he will gradually come to see how throughout the great ocean of life community outweighs dissimilarity. Out of discord he will realize the great harmony. These are the dreams that have woven a network round my wakeful life . . . The outlook is endless, for the goal is at infinity. The full realization cannot be through one life or one fortune, but through the co-operation of many lives and many fortunes . . . I came with nothing and I shall return as I came . . . What I have I will offer.'

SIR JAGADIS CHUNDER BOSE

The Egoic Lotus

by E. K.—E. D. R.

The unfoldment of the petals of the egoic lotus have been times of great crisis and advancement in human development.

THERE are several names for the egoic lotus, such as the causal body, the spiritual body of light, the body of the soul, the temple of Solomon, and the Sanskrit term Karana Sarira, the radiant body of light. There are two other light bodies: the etheric body of golden light, a part and reflection of the universal ether, and the dark light body, which is constructed of atoms which are responsive to stimulation from the soul. The causal body of the soul stands between the third and first aspects, or between dark and light, where we find love-wisdom.

The causal body is the vehicle for the ego and acts as a storehouse for the essence of man's experience in his various incarnations; in it reside the causes which manifest themselves as effects in the lower three worlds. It is the experience of past lives which is the cause of the general attitude taken towards life. The ego governs the personality and is also in communication with the Solar Angel. It is the ego who notifies the Solar Angel when suitable proficiency has been made, and vouches for the personality who has not the pass (the ego gives it for him). One half of the ego's work is to conduct you into the light, and the other half is his own evolution.

The egoic lotus is found on the second sub-plane of the mental plane, and the manasic permanent atom, the lowest point of the spiritual triad, is on the first sub-plane. The barrier is on the fourth sub-plane and the mental unit is on the fifth sub-plane, counting downwards. This is the highest achievement of the mystic. The three higher sub-planes are those which symbolically destroy the dweller on the threshold. Man is essentially an etheric being, and the physical body is not a principle.

The fifth ray Lord is sometimes called the three-fold thinker, or the brother from Sirius. His major activity is on the plane of the mind, in its three aspects:

1. The concrete or lower mind of the personality.
2. The abstract or higher mind, the embodiment of the spiritual triad.
3. The ego or Solar Angel, the pure son of mind, who expresses intelligence both abstractly and concretely and is the point of unification.

This threefold thinker concerns the triple bridge: the abstract mind, the ego or Solar Angel and the mental unit of the personality. When the antahkarana is built, this forms a rainbow bridge between the mental unit, the spiritual triad and the egoic lotus *via* the life thread anchored in the heart, the consciousness thread anchored in the head and the creative thread anchored in the throat. When this is firmly established the spiritual triad will have a permanent vehicle for further evolution, and the consciousness will be able to function freely in this vehicle. Then the triad will be able to control and direct more effectively the evolution of the three lower vehicles, called in the Scriptures, Peter, James and John. It is said that the Earth gave the dense physical house; the Lunar Gods gave the lower principles—etheric, prana and kama-manas (desire-mind); and the Solar Gods gave man two principles—lower and higher mind, with which we are here concerned.

The egoic lotus corresponds to the heart lotus, as portrayed in holy pictures, where Christ is shown with a flaming heart centre, but this has very little meaning to the Church. The heart is a temple and not an abode of idols.

Now consider the evolutionary laws or seven laws of the soul or group life as they are related to the nine petals (See *A Treatise on the Seven Rays*, Vol. II, pages 85-200):

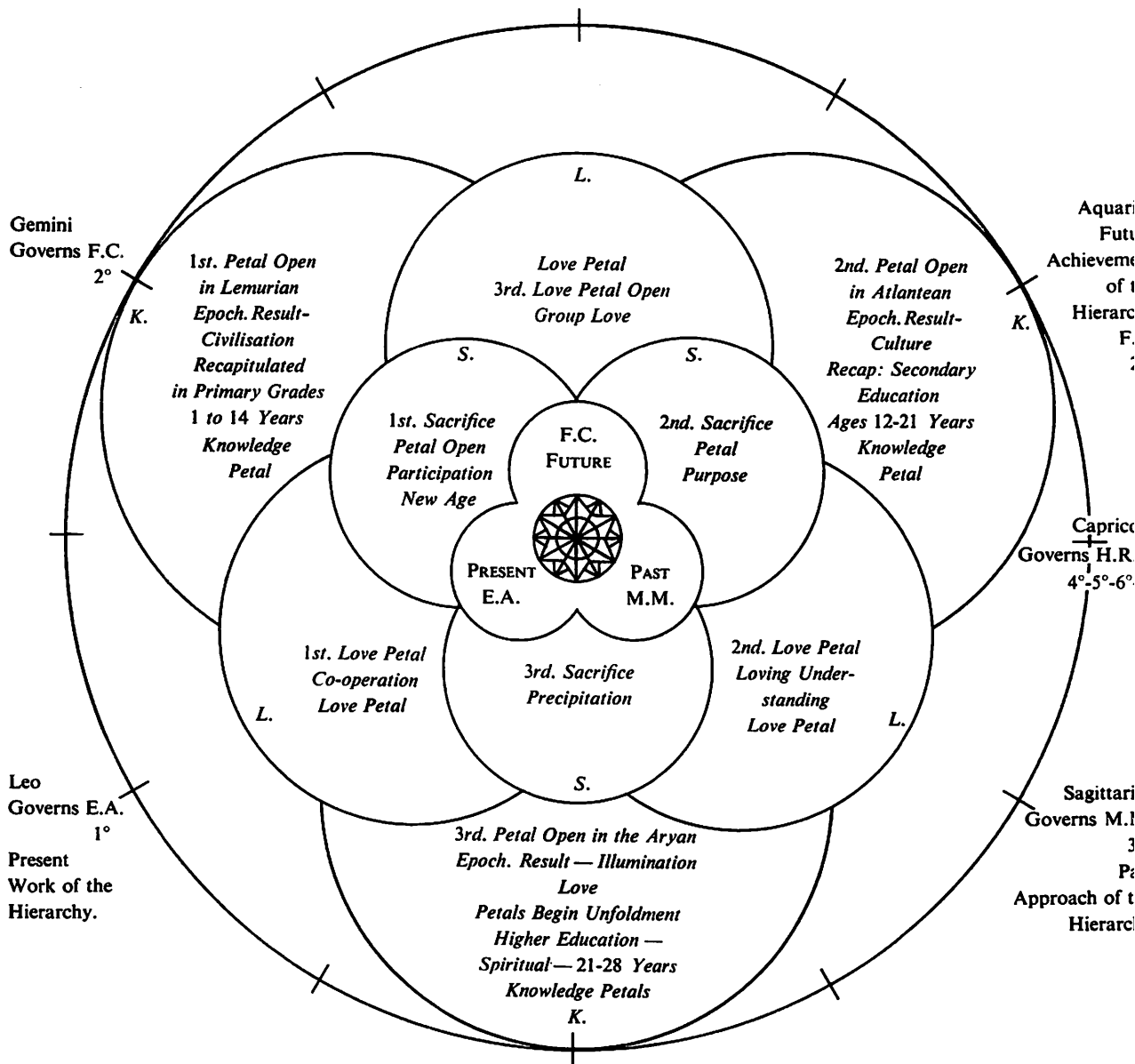
The Law of Expansive Response and the subsidiary Law of Service govern the knowledge petals. It is here where the educators of the new age must add to their cultural service to humanity the building of the bridge, by use of the two divine aspects of knowledge and wisdom, through which the Buddha summed up in himself all the light of the past, as far as humanity is concerned.

The Law of Group Progress and the subsidiary Law of Magnetic Impulse are related to the love petals. The new world religion makes its appearance here, in loving synthesis, by use of two divine aspects, love-wisdom, God transcendent and immanent in man, working under the inspiration of the Christ.

The Law of Repulse and the subsidiary Law of Sacrifice are related to the sacrifice petals, sometimes called the will petals because they are unfolded by the exertion of the will in sacrifice. Sacrifice is participation in the new age, also purpose and precipitation. The sacrifice or will petals

▲ The Egoic Lotus - The Causal Body ▲

The Last Supper portrayed by Leonardo da Vinci



The Law of Solar Heat ~ Knowledge Petals

The Law of Solar Light ~ Love Petals

The Law of Solar Fire ~ Sacrifice Petals

Note: Ray five governs the evolution of consciousness.
Leo, Saggittarius and Aquarius.

are related to political organizers working in the world of government and the problems of civilization, races and nations, or international understanding, leading from political ambition to statesmanship and right human relations.

Higher and Lower

The three higher spiritual laws reflect themselves in the three lower spiritual laws, finding their way into the lower consciousness *via* the egoic lotus and the antahkarana. The three knowledge petals are connected by radiant lines of energy to the manasic permanent atom, the three love petals to the buddhic permanent atom and the three sacrifice petals to the atmic permanent atom. The originating impulse comes from the first aspect, hidden in the heart of the egoic lotus, the point of monadic life. The process can be put into three words:

TRANSMUTATION	TRANSFORMATION	TRANSFIGURATION
The Square	The Triangle	The Circle (Circulatory flow)
Prison	Liberty	Mastership

In this connection the passage in the Scriptures (*Matt. XVII : 1-8*) should have an esoteric meaning.

In the chart there has been an attempt to show the correspondence between the human egoic lotus and the twelve petals or signs of the Zodiac, also the gradual opening of the petals under the evolutionary laws of the soul. The process of unfolding the petals of the egoic lotus has necessarily been slow, since too rapid development would have been dangerous. As an illustration, one might think of a bud that is closely sealed. Only a time camera, set at intervals, would show it to be a living organism. Such is the activity of consciousness. During unfoldment, several great crises, or points of development, have taken place:

1. When the first knowledge petal showed signs of unfoldment in the Lemurian epoch, under the Law of Materialization, humanity's search for light began, resulting in civilization.

2. The second knowledge petal began to unfold in the Atlantean epoch, under the Law of Tides, and man began his search for wisdom as well as light. This brought about a crisis between the Lords of Light and the Lords of Material Expression, referred to in the Scriptures as the Flood. The result of this was culture.

3. The unfolding of the third knowledge petal, in the Aryan epoch, under the Law of Cleavage, took place in three phases, corresponding to three initiations:

a. Through the instrumentality of King Solomon and materializing of the Temple of God on earth was stressed and man added to

his search the urge to build. Thus the 'Temple of Solomon', the spiritual Temple 'not made with hands, eternal in the heavens' was built. This was the first appearance of consecrated group activity.

b. In the time of Buddha, wisdom was stressed and the material building of the Temple was balanced by the emphasis laid upon the end of search and the entering of the true Temple, called in Buddhism, entering the state of nirvana.

c. When Christ came he expressed the love of God, taught service and sacrifice (See *A Treatise on the Seven Rays, Vol. II, pages 87 and 118*) and gave expression to the great truth that he who loses his life in the cause of God will be raised to life everlasting. Service is the key to liberation, and in Christ service was fully expressed.

The result of this threefold expansion of consciousness is illumination.

Christ was the forerunner of the new age, the Aquarian, and here we come to the present work of the Hierarchy, which again is brought about by three techniques—light and love and power. The 'Light of the Soul', in the sign Leo, is governed by the fifth ray Lord. The sign Sagittarius has been referred to as 'A beam of directed, focused light' and Aquarius as 'The light that shines on earth across the sea.' In the lotus of the heavens can be found three units of energy called permanent atoms. These are Aries, Libra and Aquarius—the storehouse of experience in the three worlds, corresponding to the three permanent atoms in the human egoic lotus. 'As above, so below.'

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The Law of Rebirth

by Djwhal Khul

Incarnation of the individual is incidental to the greater group rebirth.

IT would appear that as yet only two rules are posited in connection with the return of an ego to physical incarnation. The first is that if perfection has not been achieved then the soul must return and continue the perfecting process upon the Earth. The second is that the impulse predisposing the ego to such action is some form of unsatisfied desire. Both statements are true in part and generic in effect but they are only partial truths and incident to larger truths which have not yet been sensed or noted accurately by esotericists; they are secondary in nature and are expressed in terms of the three worlds of human evolution, of personality intent and of time-space concepts. Basically, it is not desire which prompts return but will and knowledge of the Plan. It is not the need for achieving an ultimate perfection which goads the ego on to experience in form, for the ego is already perfect. The main incentive is sacrifice and service to those lesser lives that are dependent upon the higher inspiration (which the spiritual soul can give) and the determination that they too may attain planetary status equivalent to that of the sacrificing soul. It is in order eventually to negate the space-time concept and to prove it an illusion that the door in Cancer opens to the sacrificing, serving soul. Bear this in mind as you study the subject of rebirth. In themselves, rebirth and reincarnation are misleading terms and 'cyclic impulsion', 'intelligent purposeful repetition' and 'conscious in-breathing and out-breathing' would describe more accurately this cosmic process. It is, however, difficult for you to grasp this idea, for it necessitates the ability to identify oneself with the one who thus breathes—the planetary Logos—and the entire theme must therefore remain relatively obscure until initiation has been taken. Esoterically speaking, the point of greatest interest lies in the fact that it is *group rebirth* which is taking place all the time and that the incarnation of the individual is only incidental to this greater happening. This has been largely ignored or forgotten because of the intense and selfish interest in personal experience and living, evidenced in the speculative details anent individual return given in the current so-called occult books, most of which are largely inaccurate and certainly unimportant.

An intelligent understanding of the Plan is needed before the real truth anent reincarnation can emerge with clarity in the public consciousness. Groups of souls come into incarnation

cyclically and together in order to further the Plan and permit that interplay to proceed between spirit and matter which makes manifestation possible and which extends the working out of the divine ideas as they exist in the mind of God. When the Plan (as the Hierarchy understands it) is more familiar in its objectives and its mode of functioning upon the outer plane of life, we shall see a complete change in the presentation of the teaching concerning the law of rebirth. We shall see more clearly the existent synthesis of:

1. The divine plan as it manifests in time.
2. The basic relations as they manifest in space.
3. The developing effects as they demonstrate in groups.
4. The evolving understanding as intellect merges into the intuition.
5. The fivefold nature of the logoic expression as it unfolds itself through the five kingdoms.

and this, when correctly intuited, will produce a revelation, and a presentation of this abstruse theme beyond anything at this time sensed by man. It is one of the secrets of the first initiation and these secrets are today in process of externalisation.

It will be found that rebirth is, in truth, a magical and magnetic interplay between the form side of life and life itself. This interplay is consciously undertaken by the soul which is the product of the two related factors. The above statement is, in itself, complex and difficult and far from easy to grasp; it however expresses a significant fact which the Old Commentary phrases as follows:

'Those who are demanding to be saved have cried aloud. Their voices penetrate into the formless world and there evoke response.

'Those who in distant aeons have pledged themselves to save and serve respond. Their cry too rings forth and, ringing, penetrates into the dark and distant places within the worlds of form.

'And thus a vortex is established and kept alive by that constant dual sound. And then a touch is made and for a space and during time, the two are one—the Saving Souls and the Units to be served.

'Slowly the vision of the Saving One becomes a light which guides the Crying Ones into the place of light.'

Reincarnating Groups

I would suggest to investigators that the entire theme of 'cyclic impulse' be approached *from the angle of the group*, forgetting, as this is done, the glamour of the personality impress. The sweep of known history will aid in this, indicating—as it does—the possibility of clarification and the usefulness of classifying and isolating group activity and character down the ages. When the major reincarnating groups are thus distinguished and their work for the fourth kingdom along many lines is more clearly seen then the whole subject will be better understood, evoking the play of the intuition. This demonstrates a second fact of importance, namely that, as yet, it will only be possible to trace the progress of advanced souls in incarnation and not trace, at this time, the cyclic appearing of the unevolved. They are the 'material units' which have to be saved by the more advanced. The theme of service and sacrifice runs, unrecognised, through history. The key to the understanding of these reincarnating, saving factors lies in a coming intuitive ability to recognise the reincarnating groups, as groups and not individuals, through their ray qualities, and it was for this purpose that I gave in *Destiny of the Nations* a statement as to the rays governing certain nations. Groups are governed by the astrological signs and by the rays just as individuals are, and these rays affect them, *via* the ruling planets. I have here opened up to you a very wide field of research and I have indicated a most interesting new form

of historical investigation and record. The history of the future will be the history of the evolving plans of God as they work out through the serving groups of egos who will come into physical incarnation under the influence of 'divine duality' to carry forward the development of the lives which constitute the form through which divinity is seeking full expression. The relation of the fourth ray to the fourth kingdom in nature (which is the fourth Creative Hierarchy) is a predetermining influence in all world conflict up to date and is the cause which has produced the history of war and conflict down the ages. The theme of that ray is 'Harmony through Conflict' and it is the lower aspect of the ray energy, producing conflict which has hitherto controlled, that is climaxing now through the impetus of the new incoming Shamballa force. As it exhausts itself (and this is rapidly coming about) there will be a shift of direction and force to that major ray, the second ray of love-wisdom, of which the fourth ray is an aspect. This second ray energy is very potently focused through the constellation Gemini *via* the planet, Jupiter. We shall then have the inauguration of a long cycle of beneficent development in which the conflict essential to the interplay between the dualities will be stabilised upon the mental plane and—under the influence of the salvaging, serving egos of the fifth kingdom—entirely change world civilisation.

(*A Treatise on the Seven Rays*
Vol. III, pp. 324-8)

THE RAYS AND THE INITIATIONS

A Treatise on the Seven Rays Volume V

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BOOKS AND PUBLICATIONS

The Case for Reincarnation. By Dr. Leslie D. Weatherhead. 1s. 3d. plus 2d. postage in the U.K. 20 cents post free to U.S.A.

This booklet is based on a lecture given by Dr. Weatherhead to the City Temple Literary Society in London in October, 1957. It is a clear and simple presentation of the case for reincarnation. This is the second and revised printing of the original lecture, which now contains additional testimonies to the validity of the doctrine of reincarnation.

The imaginative word-pictures and honesty of approach bring to this work the reality and sincerity that have helped to make Dr. Weatherhead one of the great preachers of our time. His success as an author of many books in the field of religion and psychology has enabled him to reach a wide public.

You Will Come Back. By F. E. Goold, 531 Bay Street, Ottawa 4, Ontario, Canada. 25c.

Described by the author as 'A conversation about Reincarnation and Karma', this booklet is presented in the form of dialogue between teacher and student. Many familiar objections and questions on the subject of reincarnation are discussed in a broad framework.

The rationale of the doctrine of reincarnation, when enquiringly and impartially considered, can be presented to the seeking mind in such a form as this more simply and clearly, and therefore with greater influence, than in lengthy and learned treatises.

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Both these booklets could be helpful to those esoteric students who frequently face the opportunity to discuss and to clarify some of the issues involved in the 'esoteric way of life' in their work and contacts with others. The increasing concern for the 'why and wherefore' of life offers to those who have some little knowledge as a result of their own experience, the responsibility to serve a growing need.

The Enigma of Survival. 'The Case For and Against an After Life' by Professor Hornell Hart. Publisher: Rider & Co., London. Pages, 260. Price 21s.

In his book *The Enigma of Survival*, Professor Hornell Hart puts 'The Case For and Against an After Life'. He sums up the entire position as the scientists and intellectuals now see it, giving the opinions and theories of those who are convinced as well as those who deny that survival is a possibility. He hopes that his readers will weigh the evidence with an informed but impartial judgment.

He investigates extra-sensory-perception, telepathy, the nature of the mind and brain, the life and work of attested mediums and many cases of apparitional appearances before and after death. Because of its intellectual content and its impartiality, this book could be said to form part of the stream of thought-energy directed at the idea of immortality and raising that idea out of 'the mists

and glammers of psychic dishonesty.'

We find a reference to this new attitude and type of approach to the question of an after-life in *The Reappearance of The Christ*, pages 104-5.

'In this period of culmination in which we live, the work of the spiritualistic movement, in its many forms, is in reality the emergence of that stream of thought-energy and of the idea which Vyasa, thousands of years ago, implanted in the human consciousness with his simple message that death is not the end. The effort of the intellectuals to prove the scientific possibility of immortality is part also of this great stream, carried on to intellectual levels thus salvaging Vyasa's work from the mists and glammers and the psychic dishonesty with which it is now surrounded. The fact of immortality is today on the verge of scientific proof.'

Professor Hart starts by questioning the assumption made by many scientists that the mind and brain are one and all knowledge is acquired by the mind through the use of the five senses. If knowledge can be acquired without the use of the five senses but through the use of what has been called extra-sensory-perception in its many forms, then the mind and brain could be separate and their separation could imply the survival of the mind after the death of the physical brain and the sense organs.

In presenting the most recent findings of the scientists and the doctors on the nature of mind and brain, the ground is being prepared for the proof of survival. Since 1925 doctors have been discovering that memory is not identified with certain arrangements of the cell surface of the brain: it is not localised in specific combinations of neurons. Some scientists now hold that the mind and brain are two separate things, the mind being the part that directs the brain and is aware of purpose. This is called the Transmission Theory and is described as the mind, like a pianist, playing the brain as though it were the piano.

Hart reviews the evidence for and against survival as gathered from many years of observation on attested mediums. Some scientists think possession is a fact; others think that the unconscious of the medium has the power and inclination to assume personalities and to dramatise facts in order to construct pseudo-personalities; some deny all these possibilities.

A rather over-large section of the book is given to presenting the many theories on the scientifically recorded appearances of apparitions made before, after and at the time of death.

This book is a valuable contribution to thought on the idea of immortality. Hart does not prove the factual nature of the soul nor its survival but he supplies us with a strong case for the survival of something and he has done this on an intellectual and impartial level of reasoning.

The Great Wisdom of Thought

THE Law of Cosmos is adamant, but at the same time we see apparent fluctuations of it. If we take karma, affirmation of karma too can be changed, just as the span between returns to carnate life may vary in different cases — from an instant to millennia. Those who do not know will be perplexed as to how such steadfastness can be at the same time so variable. Such ignorance will merely prove the lack of understanding of containment.

People also fail to understand which energy serves as the deciding factor. In all the cosmic amplitudes the basic factor is thought; it can alter karma, it can determine dates, it opens gates, and it can close them. It grows wing-rays from the shoulders. It can lead one close to the higher world or precipitate one into the abyss. The manifestation of law rests on thought. The great wisdom of thought is a shield and a guard against chaos. Thought actually rules over the fury of chaos.

Truly, the Law of Cosmos is immutable, but it is illumined by thought and therefore goal-fitting. Understanding of co-measurement only teaches comprehension of the fundamental law.

Thus, let us always remember creative thought. Aum!

from AUM, Stanza 95
(published by Agni Yoga Society)